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# Harlem Puts On a Fashion Show

## Negro Community Proves Amazing Good Taste and Artistry to Equal That of Paris.

By EDWIN C. HILL.

White folks opened their eyes when they went to Rockland Palace at Eighth avenue and 155th street and took in the annual exhibition, just closed, of frocks and millinery and styles in hair dressing put on by the Unique Fashion Club. To tell you the truth, white folks could hardly believe their eyes as they gazed upon that flowing parade of charming color and graceful design.

In most of the dresses and hats displayed by the swaying manikins—brown manikins, sepia manikins and things in silk and lace and gold and manikins so amazingly light that they could probably "pass for white" as the saying is in Dark Harlem—there was fine artistry and good taste and something, also, significant of the effulgence of the negro race, something different, scintillant.

It is the simple fact that the Jeannes, Suzannes and Mirandes and the Patous, Poirets and Pichons of the dressmaking aristocracy of Paris, or their American counterparts of Fifth Avenue, have little to offer in the way of line and grace and general attractiveness that the couturieres of Dark Harlem did not match and overmatch in the greatest of Harlem's fashion shows. The Rue de la Paix and Fifth avenue may put more sheer cost into a dress or hat, (although that is becoming a matter of doubt) but white dictators of style and mode might even learn something from the women dressmakers of Dark Harlem; they who dress the womenfolk of that negro community of 300,000 close-packed in the middle of northern Manhattan.

### Can't Be Done in Paris!

Dozens of white women, used to buying their dresses and hats in that feminine paradise which is Paris, sat on the sidelines in Rockland Palace, leaning forward in their avid interest and breathing a succession of "Ohs!" and "Ahs!" They saw girl after girl undulate along the polished floor of the exhibition hall, displaying "capucine and cerise velvet sport dress," "pajama and bridge suit for yacht wear," "blue dinner and evening frock to be worn in summer at Mouth Beach," "black and silver Spanish dress, with velvet wraps

is developing in this twentieth century civilization and in this whirling, thunderous, nervous, eager New York. It is probable that most people think of Dark Harlem in terms of gin and jazz—yellow girls and brown boys swaying and chattering over dance floors the livelong night to music whose passionate heart is the beat of jungle drums. They think of it in terms of night clubs and gin swiggeries.

But there is a great deal more to Dark Harlem than these gin and jazz boys and girls, and the flash crowd of the poolrooms, night clubs and policy hideyholes.

### Amazing Progress.

There are many thousands of sober, industrious, aspiring people in Dark Harlem who are studying to improve and who have made amazing progress—progress in medicine and the law, in teaching, in the arts and the artisanry. This fashion show in Rockland Palace meant something more than a display of hats and dresses. It revealed how far Dark Harlem has gone along the bright road of creative art—design and line and color. There was good art in those duds.

The principal people in the Unique Fashion Club which every year sets the standard in dress styles, are Lulu Fields Burney, Mary Field Strayhorn, Frances Varick Dear, Harriet Waller, Mae Howard and Carlotta Grant. Some of them are modistes with big busy shops, employing scores of needlewomen and salesgirls—shops that would make some of the downtown dress-shop people blink. These negro modistes borrow little from Fifth avenue—or so it is said. They go to Paris, if you please, regular as clockwork, three or four times a year.

They scout the big collections in Paris and they buy what models they fancy and then come home and strike off duplicates of those models and go ahead on their own account and vary the design to produce new, creative models. They have ideas of their own, and original ideas, and perhaps the most impressive single thing about them is their firm repression of all that is loud or flamboyant.

### The Apache Dance.

They attach attractive and appropriate names to their frocks. Harriet Waller showed a brown velvet ensemble she called "Wonderful You." There were other names that reflected the spirit of the race. Another dress from the Waller shop, an afternoon black velvet ensemble was named "No Fooling."

An evening gown by Mary Field Strayhorn was called "Enchantresse." She showed another, a green taffeta with bewitching ruffles, which

she named "Song of the Nile," and you could not help but think that if the Nile had a singing voice it would sound about the way that dress looked. There were also an "America Beauty," a "Marvella" and a "Footling." They were all easy to look at.

There was a revue, contributed by a night club, and some of the children appeared in amazing little skits—particularly Master Mike and June Smothers, each no bigger than a minute. They put on an Apache dance, a savage affair—swaggering

Mike slamming little June to the floor with cruel oaths and crueler looks, callously lighting a match upon the sole of her slipper, then sticking a knife in her back and dragging her from the scene—all done with most perfect sophistication.

Then, too, the men manikins strutted fashions for their sex—all kinds of clothes—morning, workaday, dinner suits, full dress, golf, tennis, polo—what not. They don't overlook anything or miss much in Harlem in these days.

## First American Ship Was Built by Negroes

"The Progress of the Races," a sixty-six page book written by Etienne William Maxson, of 615 P street, northwest, is just from the press of the Murray Brothers. Mr. Maxson's preface tells best the idea behind this little book:

"I am very grateful to my father, Etienne Maxson, and Captain Anatole McKan, for the valuable information I received from them which has helped me so much in preparing this little book. The book entitled 'The Progress of the Races,' contains a short history of four towns, namely, Pearlinton, Logtown, Napoleon and Gainesville, Wash. D. C., in Hancock County, State of Mississippi. The names of the business men and the kind of business that they carried on are also given. The chief business of these towns was lumbering. As the timber is fast disappearing in this section, this business will soon be discontinued and the towns depopulated, unless some other business springs up soon.

"Therefore, we are trying to preserve in writing what has been done in the way of progress by the white and colored people. We have endeavored to show the progress of the colored people under the headings of Industrial Progress, Educational Progress, Business Progress, Political Progress, and Religious Progress. The names of eighty-nine colored captains on Pearl River are given, besides,

colored engineers, bricklayers, carpenters, blacksmiths, etc., as well as what they owned, the kinds of businesses they carried on, and the schools and the churches that they built. We have only a synopsis of what the races have done on this historic stream, with the hope that what has been written will do justice to the races and be of interest to the reader."

Among some of the interesting things noted in this publication is the assertion that "the first ship built in America was built by Negroes on the coast of North Carolina."

## COLUMBUS, O.

OHIO STATE JOURNAL

## ARRANGEMENTS MADE FOR NEGRO EXHIBITS

Number of Columbus Firms Take Space for Exposition.

Final arrangements are being made this week for the opening Monday, Feb. 24, at Odd Fellows Temple, E. Long St., of the annual Negro Progress Exposition, which will include a food and a household appliance show. The Benevolent Protective Negro Association of Ohio, which is sponsoring the event, has announced a list of a number of Columbus firms who have taken space.

This includes the Columbus Ice & Fuel Co., the Felber Biscuit Co., J. I. Gates Milling Co., the J. Fred Schmidt Packing Co., A. & P. Stores, Kroger Stores, Kinney Coffee Co., Columbus Railway Power & Light Co., Beechnut Products Co., Shelly La Monte, tailor; Black Servant Stoker Co., F. J. Faulkner Real Estate Co., and Alexander Pop Corn Co.

World  
NEW YORK CITY

## TRACES HISTORY OF NEGRO IN U. S.

Dr. Monroe Work Shows Effect of Disfranchisement

## MANY SLAVES LITERATE

### Race Made Place for Itself Even Before Civil War

By Lester A. Walton

Did the economic progress of the American Negro begin with his emancipation, which is a popular conception, or prior to 1863? This interesting question was raised at the meeting of the American Historical Association recently held at Durham, N. C.

Proof was submitted that the Negro brought out of slavery a number of attainments which were factors in his endeavors to gain an economic foothold. Some of the facts cited were:

There were among both slaves and free Negroes a considerable number of mechanics.

The race was not wholly illiterate. Schools were conducted in some cities where Negro children were clandestinely taught, and on plantations. On the Jefferson and Joseph Davis plantations in Mississippi the children of slaves were openly given a book learning.

The United States Census report for 1860 showed that there were in the slave States and the District of Columbia 127,363 free Negroes over twenty years old, and that 73,331 of this number, or 53 per cent., were able to read and write.

In many instances slaves bought their freedom by conducting some kind of business. Lunsford Lane, a slave at Raleigh, N. C., purchased his freedom by selling a superior brand of smoking tobacco which he and his father manufactured. The Lanes are said to have forecast the development of the tobacco industry in North Carolina.

A paper filled with facts on the economic progress of the Negro was read by Dr. Monroe N. Work, Director of the Department of Records and Research of Tuskegee Institute. He discussed the race's advancement from 1866 to 1930, dividing the sixty-four years into four periods. The first, from 1866 to 1890; the second, from 1890 to 1910; the third, from 1910 to 1920, and the fourth from 1920 to 1930.

#### Falls in Periods

Dr. Work pointed out that a measure of the economic progress made by Negroes in the first period was afforded by the 1890 census report on occupations. There were 218 occupations listed. Negroes were listed in all of these except one, apprentice to milliner. There were, however, 386 Negroes returned as milliners. In the professions were architects, authors, chemists, draftsmen, journalists, clergymen, dentists, lawyers, physicians and teachers. There were 15,858 Negroes engaged in business. Three Negro banks had been established by 1890—at Washington, Chattanooga and Birmingham.

A notable period from 1890 to 1910 was the enactment of laws to restrict Negro suffrage. The first measure was passed by Mississippi in 1890. Oklahoma was the last in 1910.

The last half of the period may be characterized as one of special economic progress. The 1910 census disclosed that from 1900 to 1910 the race had made almost as great a stride as in the thirty years between 1870 and 1900. In 1890 there were some 15,000

Negroes engaged in business. In 1910 the number had increased to 40,000. In the second period the total value of farm property owned by the race increased from a little more than \$170,000,000 to \$500,000,000.

The third period, from 1910 to 1920, included the World War. The great European conflict gave Negroes an opportunity to prove they were an asset. They played an important part in meeting the labor shortage. They contributed, according to their means, to all war work activities. Their contributions for this purpose amounted to more than \$225,000,000. They furnished a larger proportionate number of accepted draftees than the whites, the records showing 74.6 per cent. for colored against 69.7 per cent. for the whites.

#### Vote Decreased

The fourth period in the economic progress of the Negro, from 1920 to 1930, is characterized by the entrance of Negroes, in a larger way, into industry, both in the North and South, and the continuance of the rapid increase in acquiring property. One of the most significant features within the last ten years has been the keen desire evidenced by thousands of Negro families to own their own homes.

Statistics reveal that while the disfranchisement laws passed in the South eliminated the Negro from domination in politics, another and perhaps unforeseen result has been a marked decrease in the number and percentage of Democratic votes when compared with the total number of white males of voting age.

On this subject Dr. Work has collected some illuminating data, to wit:

The Democratic vote for Mississippi in 1888, in the Presidential election immediately before the passage of the Disfranchisement Law, was 85,467. This number of votes was not equaled until 1924, thirty-six years later, when, with women voting, 100,475 were cast. The Democratic vote in Mississippi in 1888 was 72.3 per cent. of the total white males of voting age. In 1920 it was 32.2 per cent., a decrease for the thirty-two years of 40.1 per cent.

The Democratic vote for South Carolina in 1892, in the Presidential election immediately before the enactment of the Disfranchisement Law, was 56,698. This was 5,000 more Democratic votes than were cast in 1924, thirty-two years later, with women going to the polls. In 1892 the Democratic vote was 60.7 of the total white males of voting age. In 1920 it was 38.7, a decrease of 22.0 per cent.

The Democratic vote in Louisiana in 1896 in the Presidential election immediately before the Disfranchisement Law was passed was 79,009, or 49.7 per cent. of the total white males of voting age. In 1920 it was 30.1, a decrease of 19.6.

In North Carolina, where there was a large white Republican vote, the total vote cast in 1896 in the Presidential election immediately before enactment of the Disfranchisement Law was 85 per cent. of all males of voting age. In 1920, with women voting, the total vote cast was 44.8 per cent. of all persons of voting age. In 1924 the total vote cast was 40 per cent. and in 1928 32.8 per cent.

#### Hurt Democrats

The Democratic vote for Alabama in 1900 in the Presidential election immediately before the disfranchisement of Negroes was 41.5 per cent. of the white males of voting age. In 1920 it was 45.6 per cent., an increase of 4.1 per cent. The total vote cast in Alabama in 1924, with women voting, was

4.6 per cent. of all persons of voting age, and in 1928 21.2 per cent.

The Democratic vote for Virginia in 1900 in the Presidential election immediately before the Negro was denied the ballot was 146,080, or 48.5 per cent. of the white males of voting age. In 1920 it was 32.4 per cent. The Democratic vote in 1928 was 101,631, which was 44,000 less than twenty-eight years previous. Whereas the Republican vote in 1900 and 1928, respectively, was 115,865 and 115,348. To bring about Democratic defeat it was only necessary to poll 517 less Republican votes in 1928 than were polled in 1900. The total vote cast in Virginia in 1928, with women voting, was 18.2 per cent. of all persons of voting age.

The Democratic vote in Georgia in 1904 in the Presidential election immediately before passage of disfranchisement laws, was 27.1 per cent. of the total white males of voting age. In 1920 the Democratic vote was 25.0 per cent. In 1924, with women participating, the total vote cast was 11.8 per cent. of all persons of voting age, and in 1928 it was 16.2.

In commenting on the big falling off of the white male vote in States where disfranchisement laws have been put on the statute books, Dr. Work said it can be asked whether in keeping the Negro in the political ditch the Democratic Party in those States has not been compelled to remain in the ditch with him.

The number of Negroes voting in the South, although comparatively small, is probably greater now than at any time since the invoking of disfranchisement laws. There is an absence of agitation among Negroes in these States for the repeal of these measures. But a demand is being made that they be impartially enforced so that only those worthy to vote, regardless of race, will be permitted to do so.

A decided tendency is noted both in the North and South for the Negro to divide his vote, as the realization is dawning within the group that it is abnormal for all Negroes to belong to one party. In the Reconstruction Period there were Negro Democrats and these numbers doubtlessly would have increased had not disfranchisement laws and "white primary" been enacted.

### VIRGINIAN-PILOT NORFOLK, VA.

JAN 28 1930

#### Dr. Angell On Negro Progress

By way of President Angell, of Yale, quoting Monroe N. Work, statistician of the Negro Year Book, one learns that the American Negro now owns property valued at approximately \$2,000,000,000 and that his combined real estate holdings—chiefly farm lands in the Southern States—are larger in area than all the New England States combined. The New England States have an area of 67,384 square miles or more than 43,000,000 acres. It takes an arresting summary like this to give meaning and vividness to Dr. Angell's observation at Sunday's Founder's Day exercises at Hampton, that the material progress of the Negro race in the short space of 65 years "is amazing, quite unparalleled, I believe, in the history of any great racial group, in any equal period of time—and this in face of the fact that it had largely to be accomplished under conditions which were perhaps as unfavorable as could well have been devised."

In a sense which does not hold true of any other population group in the United States, material progress means to the Negro race progress in spheres not measurable by the material yardstick. Every farsighted Negro leader realizes this. It is the inner and deeper meaning of the repeated urging of the Negro press that the future of the race will be determined in large part by the ability of the mass of Negroes to live within their incomes and increase their capital. Dr. Angell is hardly one to preach the worship of the Golden Calf, and he is far from doing so when remarks:

One need not dwell on the incidental advantage which the possession of property brings in the relations of the colored man and his white neighbor. The latter may not entertain a very high opinion of the Negro race as a race, but no matter what his color, the industrious and successful farmer, business man or artisan, has the white man's immediate respect, even if it be not frankly acknowledged. Moreover, such a man has large independence of action and is not beholden for favors to anyone.

There is the essence of a practical philosophy in this tight little paragraph. The route to improvement that it indicates is the same one that has been followed from the beginning of social history by every racial or national group that began its conscious existence economically and politically handicapped. The prescription—spend less than you earn, accumulate capital—is no simple one to fill. Important factors with a bearing on the Negro's ability to fill it, lie beyond the Negro's control. But a sufficient number of these factors are within his control to enable him to make substantial progress. There is a well-known arithmetical rule at work to make that progress easier with each advance.

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Just before departing from this country, after spending several weeks here speaking in the interests of world peace, Gen. Jan C. Smuts says that nothing in the United States has amazed him more than the progress which the Negro people have made. "It is only a matter of two generations since 1865," he says. "I think it speaks well for American democracy."

#### THE NEGRO'S PROGRESS

Undoubtedly the progress of the Negro does speak well for American democracy, and for the Negro race. Gen. Smuts puts it impressively when he recalls that it is only a matter of two generations since 1865.

There is no reason why any leader of the Negro race, surveying the state of his people today, should feel depressed over the outlook. Most of the leaders of the

race, including all the really responsible leaders, we believe, realize that the Negro people are progressing steadily, even rapidly. There is now a better spirit on the part of both the white and colored races in this country, we believe, than ever before. There is a realization on the part of both that the two races must exist and work together in America, and that this can be done most satisfactorily if there is a spirit of cooperation and understanding on the part of each.

## NEGRO LEADER TELLS OF RACE'S PROBLEMS

WASHINGTON, March 3.—(P)—

Dr. Robert R. Moton, principal of Tuskegee institute, said today that if the negro is to survive the test of modern civilization he must utilize every medium and instrument of advancement.

Speaking at exercises observing the charter date of Howard University, the Negro educator said that "we, as negroes, find ourselves situated in the midst of an advanced civilization which has required in the aggregate thousands of years for its development."

"In spite of our limited opportunities," he added, "we are measured by the same standards; we carry the same responsibilities and in spite of all handicaps we are expected to meet the competition of larger wealth, greater numbers, more favorable opportunities and unlimited resources."

"If we survive in such a situation it must be only as we secure for ourselves every medium and instrument of advancement possessed by those around us. By the logic of events the negro must have every type of education to meet the demands of conditions with which he is confronted."

Dr. Moton said that "we are fortunate that from the beginning we have had the co-operation and unselfish devotion of a host of men and women of another race representing the finest culture and the noblest traditions of our land from the north and also from the south, men and women who have counted it a privilege to serve in the emancipation of a race from poverty and ignorance."

Advertiser

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# Progress of the Negro - 1930

JOHNSTOWN, PA.

TRIBUNE

JUN 4 - 1930

## "The Negro in Johnstown"

Text of Address Delivered Before Ministerial Association Monday by the Rev. H. A. Green, Pastor of Trinity M. E. Church, Locust Street.

We are constantly evaluating life; our norm determine our point of view. The broader and higher the standard the more enduring and effective the results. With many, the sacredness of human personality is an increasing conviction; its author is "He whom men said, never a man spake like that man." Around that cherished idea the hopes and aspiration of a race are centered. Through the co-operative efforts of America's two outstanding racial groups harmonious relationships have been and will be obtained through tactful adjustments in situations that make for racial antipathy and disadvantages. To Johnstown falls the task of making a contribution to a National problem. This can be done only through a studied approach to forces affecting locally the life of the Negro.

The present economical status of the local Negro may be understood by observing past influences and movements which have played no uncertain part in his life. The World War created conditions which profoundly affected the economic relation of the Negro. Labor shortage, due to the departure of foreigners to rally around their national flag and to the restrictions placed by immigration laws, stimulated the call for race men from a southern agricultural background to urban centers of industry. Johnstown did not fail to get her share of the migrants. The local coke plant and steel mills increased their production. Many of the foundry superintendents did not hesitate to make known that Negro gangs held many records for turning out the largest amount of products in a given time. The advancement for Negroes was greater elsewhere than in the plants of Johnstown. The State Department of Welfare records the following:

"But as this hypothetical Negro migrant in search of more desirable employment left Wilkensburg behind, and entered steel mills district No. 3, the most important centers of which are Johnstown, Altoona and East Conemaugh, he would discover that while he could still obtain employment in the steel mills and railroad shops, yet he could not secure as highly skilled or as remunerative work as that offered in the Pittsburgh district."

His prosperity was followed by a fluctuation in business, displacement of workers by labor-saving machinery and

keen competition with foreign groups, all of which made the Negro's stay uncertain.

Today the average mill worker feels financially insecure. In the first place, only unskilled jobs and the most arduous tasks under tremendous handicaps are given him. If he fails to measure up then he is without a job. Again, labor-saving machinery turns out in a few days or weeks finished work which formerly took a much longer time. There are weeks which contain only three or four work days, during which 50 cents per hour for eight hours or 40 cents for 10 hours are given. This condition, together with the high cost of commodities, lessens the Negro's standard of living.

The division of labor among the rest of the Negroes of Johnstown is as follows: In the professional group, two doctors, one dentist, one mechanical dentist and two trained nurses; in the business group, two lunch room proprietors, three barber shop proprietors, a bath room manager, one real estate agent, one insurance agent, three salesmen, one poolroom proprietor, three in the transportation business and one pressing shop proprietor. The third group comprises chauffeurs, store porters, cooks, janitors, domestic house workers and laborers. Few, if any, hold permanent jobs in local government to which taxes are paid. None hold Federal jobs. The Negro's chances for apprenticeship in jobs of skill are slim. Twenty-five dollars a week is the average wage paid. No opportunities are offered to boys and girls who have completed college requirements unless they enter into some profession.

Often because of financial pressure, Negro women share with their husbands the responsibility of meeting home needs. Few are employed as seamstresses and saleswomen; the majority give full or part time to domestic service. The domestic worker's wage range from \$8 to \$15 per week. Competition is very keen with foreigners who, because of low standards of living, can live on \$6 to \$10 per week. Industry and a sacrificial spirit characterizes the majority of Negro women of Johnstown.

Due to the movement of Negroes to places where labor is in more demand, the housing situation becomes less acute. Only 10 per cent of the colored population of the city own homes; the remainder are roomers or tenants.

Rents range from \$15 to \$30 monthly. Most homes are compelled to break up family privacy and take in roomers.

The social conditions, varied and far-reaching, affecting the colored population of Johnstown present an interesting study. Factors determining present conditions reach back several years. From 1920 to 1925 the influx of migrants brought together Negroes of varied cultural backgrounds. Assimilation has been gradual and beneficial to all concerned. And this was brought about by economic advantages which served as a means for change of social status. Financial independence, the exercise of rights as citizens, a desire for new experiences and educational opportunities created a sense of release and a challenge to the much persuaded migrant to seek a new haven. Negroes from Virginia, Alabama, North Carolina, South Carolina and Georgia came by the hundreds to accept the invitation, hospitality and opportunities offered by the city of Johnstown. In 1920 the Negro population had reached 1,550. During 1923 the Rosedale riot caused a considerable exodus of Negroes. Nevertheless, the colored population of 2,300 of 1925 was an increase of 700 over that of 1920. Three thousand, no doubt, will be recorded for Johnstown and vicinity, providing the transient group is not overlooked.

Much speculation has been made concerning the health of the Negro migrant. The following is given by the Negro survey of Pennsylvania for 1925:

"The Negro death rate in Pennsylvania is declining faster than the white death rate. The migrants were healthier than the average Pennsylvania Negro. Most of them were robust men in the prime of life, and while they added significantly in numbers to the Negro population, they did not add as has been predicted, any great amount of ill health, but rather a certain resistance to disease. As a result the Negro death rate fell."

It continues:

"The prevailing causes of death among the Negroes are pneumonia, heart diseases, Bright's disease, diarrhea, etc. Death rate from tuberculosis of the lungs is showing notable improvement."

According to statistics taken by the Federal Government in 1929, the greatest number of deaths from tuberculosis are found in Mississippi, Alabama, North and South Carolina, Tennessee and Virginia.

Many local agencies have played an important part in aiding and caring for the health of the local Negro population; however, there is room for more constructive efforts along this line. The Negro has access to all local public hospitals without any discrimination. A very few of the medical and dental professions shun his patronage. Many have received treatment and attention by public nurse and aid of the Red Cross; a large number needing attention have not always received needed service.

The location and condition of homes play an important part in the health of the Negro of this city. Many of the houses lack modern convenience

and, thereby, make sanitation almost impossible. Bathtubs are found in 21 per cent of Negro homes; 50 per cent of them have inside lavatories. The lack of repair often causes insanitary conditions in both winter and summer. Most of the Negroes in the city have well-appointed homes. East Main street, Bedford and Adams streets, Hill alley, Kernville and Prospect are centers in which many Negroes reside. Minersville, Rosedale, Franklin and Conemaugh are densely populated Negro centers. The less desirable locations are those around the mills; because of the fumes emitted frequent cases of pneumonia are reported.

One of the primary requisites for good health, physical and mental, is that of wholesome recreation. For this, the Negro is compelled to depend not only on his own limited resources but on those of public, semi-public and commercial agencies. His limited means cannot provide agencies to meet desired needs, consequently if the public does not feel morally obligated to assist him, he may become a liability rather than an asset to the social group of which he forms a part. Agencies to keep him physically, morally and mentally fit are needed to prevent social deterioration. Too much praise cannot be given the local Y. M. C. A. and Y. W. C. A. for the admirable way in which each has met the needs of the Hi-Y and Girl Reserve groups. Wholesome guidance and recreation for post-adolescent groups is creating a problem that must receive serious consideration.

Emphasis on fraternal relationships is not neglected by the Negro constituency of Johnstown. The good Lord may have placed the Negro at a considerable disadvantage by giving him little of this world's goods; on the other hand, He blessed him with a strong, gregarious instinct—that irresistible and inherent tendency to join something. His 22 or more fraternal and social groups are as follows: The State Masons, Free and Accepted Masons, Benevolent and Protective Order of Elks, Fraternal Order of Eagles, St. Luke, Eastern Star, Daughters of Sphines, Odd Fellows, Household Order of Ruth, Knights of Pythias, Love and Charity Workers (social), Court of Calantha, Business Boosters' League, Lily of Valley, the Bates, E. L. Davis Club, N. A. A. C. P., Men's Glee Club, Woman's Glee Club, Hi-Y Boys, Girl Reserves, etc. More are in the making. The social law, survival of the fittest, finds a practical application.

The educational advantages are far superior to those received in the migrant's former home. Following the example of other northern States, Pennsylvania does not advocate the dual system. It cannot be denied that the present school policy is used to the advantage of Negro children. The contact raises the masses to a higher cultural level. It makes for racial good will and understanding and creates a sense of mutual helpfulness and respect. Hatred, prejudice, bigotry, the eating cancers of America's National life, have less chance to grow.

Three hundred and fifty Negro children of Johnstown are being adequately prepared for life's work by the local school system; 172 are boys and 183 are girls. Only six of this number are enrolled in Johnstown High School. There is very little difference between the mental grasp of the native Negro and white pupil. The faulty school systems at former homes account for the backwardness of the migrant Negro boy and girl.

General intelligence among Negro adults is not low. The women on the whole are the intellectual superior of the men; this, no doubt, is due to the fact that the men were compelled to leave school early to aid with the family support. Even though illiteracy may be high in some families, the grade of intelligence is also often high. This condition is created by the children who impart that which is learned in school; to parents they often become constant reminders of correct expressions. Many outstanding universities are represented among the Negro group. The graduate list is as follows: Wilberforce, one; University of Pittsburgh, one; Ohio State University, one; Howard University, three; Lincoln University, one; Tuskegee, two; Boston University, one. The products of these schools are active in the social, religious and civic life of the city's colored population.

Race relationship looms as a potent factor. It is quite obvious that former friendly contacts and privileges have been greatly curtailed within the last eight years. None of the outstanding restaurants, which a few years ago gladly received the Negroes' patronage, will admit him today. His patronage is limited to one foreign restaurant, "hot dog" shops and two colored lunch rooms. Only one large mercantile store serves him at the lunch counter. In this instance the Negro's presence doesn't give offense, neither does it lessen trade. With the exception of a few families, he is refused admission to the orchestra floor of theaters; he must sit in the gallery or elsewhere. Both the Medical and Ministerial associations receive Negro memberships; the Dental Association does not. Segregation and discrimination are out of harmony with the true spirit and traditions of the Keystone State. To the Negroes who were born in the State and to those who cherish the State's traditions, the changed conditions make a big difference.

On the whole, the most friendly relations exist between colored and white neighbors. Only in a few cases do unpleasant occasions arise. Race antagonism finds little expression among the younger group. White neighbors quite frequently share their joys with and in sorrow seek consolation from colored neighbors.

There is a growing tendency to isolate the Negro in public gatherings, a condition that was foreign a few years back. It creates an unhealthy mental state in the Negro. It breeds the spirit of aloofness in the majority group; both attitudes make for misunderstanding and strained race relationship.

Such policies cannot be based upon

improper conduct on the part of colored people nor in improper relationship in general. There are few mixed marriages in Johnstown; in the majority of such cases families have been successfully raised. Illegitimacy is rare; the percentage is much higher where intermarriage is prohibited. There is no great tendency on the part of the local Negro to marry in the other group; whenever it occurs, the whole matter is viewed simply as an object of curiosity.

No Negro community is complete without its church or churches. Around them the family life revolves; they represent profitable investment in character. The number and kind have increased since the war. The local African Methodist Episcopal Church is the oldest colored religious organization in the city. From it the majority of churches in and around the city started. Migrants of various denominational backgrounds retained their membership in the first church until a sufficient number of similar faith arrived to form an independent organization. At present, there are five churches in Johnstown proper, besides a Baptist Church in Conemaugh and churches of similar faith in Minersville, Rosedale and Prospect.

Let us consider for a few moments the speculation that the Negro population of Johnstown is over-churched. To do this it will be necessary to take into account many factors that do not directly affect the situation. According to State statistics for 1925, 38 per cent of the Negroes in Pennsylvania are church members. According to some statistics there are 2,300 Negroes in Johnstown proper. If the percentage of church members for the State holds true for the city proper, then there would be a total colored membership of 874. If the population for the city proper were divided among the five churches there would be a maximum of 460 members for each church; for churches that have one-third of their membership's support, 150; for those which have two-thirds support, 300. In West Virginia and Western Pennsylvania the average Negro membership ranges from 40 to 150. Financial support is listed anywhere from \$1,000 to \$1,500. The section mentioned is not as densely populated as the eastern part of the country; recent migration necessitated pioneer work, which, being of short duration, accounts for small memberships.

The source of church support is deceiving. Just as its spiritual and moral influence reaches beyond its narrow confines to the community as a whole, likewise does its support. That is to say, practically every church in the city has a large number of followers who belong to the non-church member list. Many were affiliated with some religious organization before coming to the city, but have not connected themselves with any of the local institutions.

The actual membership of the Negro churches in Johnstown cannot be known, reasons for which are many. Numerous church splits and frequency of change of membership make a reliable record almost impossible. Again,

there is a laxity on the part of the majority of churches to revamp their membership rolls at stated intervals and to drop names of delinquent members of years' standing, of deceased members and those who have affiliated with other churches. If figures concerning total membership of Negro churches of Johnstown and vicinity were accepted without taking into consideration the suggested revamping of membership, they would be placed around 1,300 members; this would average 144 members for each church. This would place 43 per cent of the total colored population on the church list.

A fair appraisal of the local situation affecting the Negro must be made if an important obligation upon the city is to be accepted. Limited opportunities and indifference to his general interest will stunt the Negro's creative powers and check his contribution to the progress and to the constructive program of Johnstown. His problems, a vital part of the city's problem, will be solved only to the extent that a just hearing is given and adequate measures taken to encourage and to assist every endeavor pertaining to his general welfare.

Tampa, Fla. Tribune

Thursday, November 13, 1930

## Negro Advancement Phenomenal, Says Secretary Wilbur

WASHINGTON, Nov. 12.—(A.P.)—The advancement made by the American negro was described tonight by Secretary Wilbur as "phenomenal."

Speaking over the National Broadcasting company chain, the secretary of the interior said "there is no more amazing picture in the history of education than that presented by the American citizen of the negro race."

The cabinet member asserted that the office of education of the interior department was striving to improve the condition of the negroes and he expressed the opinion that education will permit them "not only to obtain a secure economic position but also to do their full share as American citizens."

On the same radio program, devoted to negro education as part of American education week, two other speakers stressed the need of more adequate training.

Ambrose Caliver, specialist in negro education for the office of education urged vocational training and asserted that the negro "must hasten his pace and that with a double quick tempo if he is to go over the top with the rest of America's soldiers of progress."

The degree of education which the negro possesses was said by John W. Davis, president of West Virginia State college, to have "enabled him to become dissatisfied with his present educational status."

Durham, N. C. Morning Herald

Thursday, November 13, 1930

## SAYS PROGRESS OF NEGROES AMAZING

### Secretary Wilbur Talks In Education Week Program And Lauds Negro Gains

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The degree of education which the Negro possesses was said by John W. Davis, president of West Virginia State college, to have "enabled him to become dissatisfied with his present educational status." He added that the high school enrollment among Negroes in the southern states is less than 10 per 1,000 while in the United States the number of high school students per 1,000 is 39.

"His desire is to participate in an unlimited and unrestrained way in all affairs of the community, state and nation," Davis said. "He would serve America nobly in creative thought and action."

Secretary Wilbur said it is natural that the Negro should reflect the social conditions of his environment and that "these are shifting for him every day."

"While in 1860," he continued "most Negroes were living in a civilization which was primarily agricultural, and for the most part upon land owned by others, we now have tens of thousands of homes and farms owned by Negroes, and about one-third of them are living in cities instead of in rural districts."

"The Negro is now making good

in all walks of life, some have attained distinction in law, medicine, dentistry and education. Others have shown good capacity in administration. These leaders in these field have not only great opportunities but great responsibilities, for it is important that others should follow them."

While there has been a general rise in the conditions of the masses of the race, the secretary continued, "a steady improvement will depend upon the increase of educational opportunity and an increase in the share that the Negro will have in the economic life of our country."

PATERSON, N. J.

NEWS

## DESPITE MANY HANDICAPS THE NEGRO IS MAKING SLOW BUT STEADY PROGRESS.

In such facts as those presented by Edwin R. Embree, president of the Julius Rosenwald fund, the heroic saga of the negro in America finds its truest expression. It is a story of tragic bewilderment, fatal misunderstanding, yet slow and steady progress. Today, says Mr. Embree, the race question, which at the close of the Civil War threatened to create enduring hostility, is no longer a major problem.

The negro, properly encouraged, has demonstrated his ability to manage his own affairs. Though he still suffers disproportionately from disease, is still comparatively poor, still finds himself tremendously handicapped by ignorance, he has managed to gather in two billion dollars of the nation's wealth. Seven hundred thousand negroes own their own homes. Two hundred and thirty-two thousand own their own farms. Seventy thousand are in business for themselves.

There are nearly forty-nine thousand negro teachers employed in this country, one thousand of them in institutions of higher learning. In their own universities their research workers and experimenters are making worthy contributions to science and industry. In the fine arts they have displayed outstanding gifts. Despite their sad history, be it said to their credit, they have kept their light-heartedness as a race.

They have made remarkable showing for a people which began with less than nothing, not owning themselves, on alien soil and with barriers of prejudice everywhere arising to block their progress. Such progress would indeed seem to justify the assertions

made by those who are most intimate with negro affairs: That as the negro attains self-sufficiency the racial problem diminishes in importance.

# Industry Rise Aiding Negro Race

## Millions for Education in Southeast Beginning to Bear Fruit.

(EDITOR'S NOTE: This is the seventh of a series of articles on the industrial Southeast, reprinted by permission from The New York Herald Tribune.)

By ALLEN RAYMOND

No picture of what is happening in Dixie today would be complete without the story of negro advancement. New factories rise, and for the most part they have left the negro out of their calculations as an immediate supply in labor. The colored man works in the Alabama steel plants. He is found in the service industries and in minor jobs in commerce.

But factory production in the South is generally a white man's field of labor, as industry follows the example set by the earlier textile mills. The Southern mills were founded to lift the poor white man, struggling against the farm competition of a race with inferior requirements of living. They have left the negro on his farm.

Left on the farm, the Southern negro cannot be said to have prospered. All that can be said is that he has made more progress in the last twenty years than he made in all the forty-four years prior to that, since the day of his emancipation.

### Advancing On Own Merits.

Some Southern authorities believe that the negro farmer is progressing faster than his poor white competitors. Certainly a conspicuous minority of Southern negroes is rising steadily into literacy and higher educational standards. They are acquiring homes and modest bank accounts and a degree of economic freedom which many white men, North and South, might envy.

The rise of industry helps in this. It has brought the wealth to the Southeastern states which has enabled them to improve their schools both for white and negro. It has brought larger markets for the negro's farm produce. It has meant an abandonment of farms by many whites, thereby speeding the acquisition of land by the negroes. But the principal reason for negro advancement must be found in the characters of the black men themselves.

Dr. Monroe L. Work, of Tuskegee Institute, in Alabama, collects case histories among other factors in the research he does on negro living conditions and progress. It was from him that he writer obtained a quotation from "The Albany (Ga.) Herald" of April 11, 1929, which tells not only what some superior negroes are doing but indicates what the Southern white men think about it.

### Flavor Of Romance.

"The flavor of romance is not lacking," says "The Herald," in his recent sale of the old Phil Cook plantation in Lee county, Georgia, to a negro who has been a tenant on its broad acres for eighteen years. The plantation embraces 1,400 acres, and on it live or many years. He represented the third district in congress, then became Georgia's secretary of state. He was succeeded as secretary of state by his son and namesake, who had been born on the Lee county plantation, and who in turn held the office in which his father had died until his death some years ago.

"The Cook place was sold at auction to effect a division among the heirs. The sale attracted a large crowd, but the bidding was not spirited, owing to the fact that large plantations are not now in demand. The negro tenant, to whom the place was knocked down, obtained it for \$16,000. He is John Murphy, a practical and successful farmer, who is highly thought of in this community.

**Estate of Ante-Bellum Days.** "This negro farmer, the descendant of slaves, thus becomes the owner of a plantation that is fairly typical of those landed estates which in an earlier day were the pride of this section. Lee, Terrell, Randolph, Calhoun, Dougherty and Decatur counties embraced scores of great plantations whose owners constituted the aristocracy of this section, and during the Civil War they sent tons of food to the Confederate armies. Later, the 'coun-

ty aristocracy' moved to town and its sons became merchants, lawyers, doctors and manufacturers instead of farmers.

"Now one of these fine old plantations—a place that was a social center till long after the Civil War—is bid in at auction sale by a descendant of one of those who slaves helped make the 'glory' of that was, in a day of rural magnificence."

Respect for the capable negro farmer personally, mingled with regret for a vanished aristocratic civilization, is in the thoughts of neighboring whites who have seen phenomena like John Murphy's purchase.

There are in the Southeast today a great many less spectacular negro accomplishments in farming than the one cited, and they slowly lift the economic level of the region's negroes. Characteristic of negro cabins in an Alabama district through which the writer motored, and which were pointed out to him by his Southern white host, were the cleanliness of their interiors and the visible spotless white of clothes which swayed from lines in a gentle breeze after vigorous washing. These cabins were tenant farmers' shanties and really unfit for human habitation, but such as they were their negro owners kept them sanitary. But in Southeastern negroes don't all live in shanties.

### Many Prosperous Farmers.

There is W. R. Sarratt, of Cherokee county, Georgia, for instance, who owns eighty-four acres of land. His house cost him \$6,000 and is equipped with an electric lighting system. House and farm were all paid for. He paid \$40 an acre for the land, which was in a run-down condition. By taking care of his terraces, deep plowing and rotation of crops, he has brought it to a high state of cultivation. He raises his own corn, wheat, oats and meal. He has bought no flour in four years and eats wheat bread. He has bought no corn since before the World War. He keeps one cow, two mules, a tractor and a touring car.

The story of Jim Wright, colored resident of Deland, Fla., was picked up from "The Deland News," and it tells of a citrus grower, with a \$9,000 crop to move to market, increasing his acreage in a single season by seventy acres, of which he planted fifty to late Valencia oranges and twenty to tangerines. "Jim Wright," says the Florida newspaper, "is one of the wealthiest colored residents of Florida and all that he has made in the last few years."

His first purchase of land was after the freeze of 1895. For \$300 he bought ten acres of land, half of it in a grove which had been frozen down. He paid \$50 on the purchase price and the rest in installments. "Through hard work he made a success. He took care of what he earned and invested in real estate. In 1920 he erected the Wright building, at the corner of South Florida and Voorhis avenues, where he conducted a mercantile business. Now he has leased the building and sold the stock, and devotes all his time to citrus growing."

Third Own Their Farms. Nearly one-third of the South's negro farmers were farm owners and not tenants in 1922, according to E. C. Branson, of the University of North Carolina. In that year the negroes of his state had about \$110,000,000 of taxable property on the tax lists, and they paid about \$1 in every \$25 that went into the state treasury.

"As a rule, the amassing of property by negroes is most rapid in white counties," Professor Branson declared. "When the negroes are thinly scattered among white majorities they feel the steady upward pull of the superior masses around them, but when they are massed in solid black areas, as in the black belt of Alabama, the superior negroes feel the drag of their surrounding inferiors."

A table on the progress of the negro, compiled at Tuskegee institute, asserts that negroes now own more than 1,000,000 farms in the nation at large, and ninety per cent. of them are in the South. It is believed that some 70,000 of them now are in business for themselves, most of them in the service occupations, conducting barber shops, tailoring establishments, laundries and similar enterprises. They have their quota in the professions of law and medicine, and in cities where there are a large negro quarter like Birmingham, can show almost every variety of commercial, financial and industrial enterprises that is found in the white communities nearby.

### 90 Per Cent. Literate

At Tuskegee institute it is said that the race has arrived at ninety per cent. literacy, but that estimate is believed among white educators of the South to be a little enthusiastic. It is pointed out, however, that national philanthropy has given the southern negro advantages which have not yet been extended to the southern poor whites in numerous remote sections.

The writer talked with a southeastern philanthropist who has done considerable for farm education. "I can get all the money I want in the North for educating the negroes," he said, "but it's hard to get any for educating whites who need it quite as much."

One influence making for the rapid rise of the negroes in Dixie, it is said, has been the fact that educated negroes find opportunities often barred to them in fields where they would like to make a reputation and money. Consequently they turn to educating their less fortunate fellows. A large percentage of every yearly crop of graduates in southern negro technical schools and colleges, such as Hampton institute and Tuskegee fellow negro.

### Millions for Education

Millions of dollars are now going annually into the education of negroes. At Tuskegee it is said that whereas in 1910 there were only

forty-seven schools in the country for the higher education of negroes today there are 800, and annual expenditures for negro education have risen from \$12,670,000 to \$47,000,000. The negroes themselves have increased their contributions for the education of their race from \$1,300,000 in 1910 to \$3,500,000.

To help the colored farmers of the seven southwestern states there are today about 200 cooperative extension agents supported jointly by the United States department of agriculture and the land grant colleges of the areas. A little more than half of them are county agents, and the rest either work in the homes or in movable school supervision.

In a recent report to the department of agriculture, C. W. Warburton, director of the agricultural extension service, declared negro farmers were doing more diversified farming than ever before, and that the outstanding success of the negro demonstration agents had been in improving standards of child care, health and sanitation in the rural areas.

As the negro farmer pushes his way up, a "white problem" is rising in the southeast to take the place of the "negro problem." In any struggle for existence waged side by side by two races, the race with lower standards of existence will win unless the race with superior requirements shows superior industry, skill and intelligence. The negro farmer of the southeast can exist with reasonable happiness on conditions that destroy his neighboring whites, and the neighboring white farmers are often no higher in intelligence, industry and skill than the negro. In the southern towns men say the negro often makes the better farmer.

### Outstripping White Farmers

As a result of this, negro farm ownership in southern states increased between 1900 and 1910 faster than white farm ownership, by ratio varying from one and a half times as fast to seven and a half times as fast, according to community.

The 'way times were hard on negro thrift. For the first time in their lives a large number, hitherto struggling, were rolling in money, and in the resultant orgy of extravagance a lot of them lost their farms, and everything else they had. But they are coming back with "normalcy," notably improving their economic status by farming, while the only hope of most of their tenant white neighbors is to be drawn into an urban mill.

Dethronement of "King Cotton" is discussed in an article to appear next Sunday.

Cape Charles, Va., Times  
Thursday, March 20, 1930

## DR. ANGELL ON NEGRO PROGRESS

By way of President Angell, of Yale, quoting Monroe N. Work, statistician of the Negro Year Book, one learns that the American Negro now owns property valued at approximately \$2,000,000,000 and that his combined real estate holdings—chiefly farm lands in the Southern States—are larger in area than all the New England States combined. The New England States have an area of 67,384 square miles or more than 43,000,000 acres. It takes an arresting summary like this to give meaning and vividness to Dr. Angell's observation at Sunday's Founder's Day exercises at Hampton, that the material progress of the Negro race in the short space of 65 years "is amazing, quite unparalleled, I believe, in the history of any great racial group, in any equal period of time—and this in face of the fact that it had largely to be accomplished under conditions which were perhaps as unfavorable as could well have been devised."

In a sense which does not hold true of any other population group in the United States, material progress means to the Negro race progress in spheres not measurable by the material yardstick. Every farsighted Negro leader realizes this. It is the inner and deeper meaning of the repeated urging of the Negro press that the future of the race will be determined in large part by the ability of the mass of Negroes to live within their incomes and increase their capital. Dr. Angell is hardly one to preach the worship of the Golden Calf, and he is far from doing so when remarks:

One need not dwell on the incidental advantage which the possession of property brings in the relations of the colored man and his white neighbor. The latter may not entertain a very high opinion of the Negro race as a race, but no matter what his color, the industries and successful farmer, business man or artisan has the white man's immediate respect, even if it be not frankly acknowledged. Moreover, such a man has large independence of action and is not beholden for favors to anyone.

There is the essence of a practical philosophy in this tight little paragraph. The route to improvement that it indicates is the same one that has been followed from the beginning of social history by every racial or national group that began its conscious existence economically and politically handicapped. The prescription—spend less than you earn, accumulate capital—is no simple one to fill. Important factors with a bearing on the Negro's ability to fill it lie beyond the Negro's control. But a sufficient number of these factors are within his control to enable him to make substantial progress. There is a well-known arithmetical rule at work to make that progress easier with each advance.—Virginian-Pilot.

## Dr. Moton Speaks On Negro Progress

WASHINGTON, Mar. 3.—(P)—Dr. Robert R. Moton, principal of Tuskegee Institute, said today that if the negro is to survive the test of modern civilization, he must utilize every medium and instrument of advancement.

Speaking at exercises observing the charter date of Howard university the negro educator said that "We, as negroes, find ourselves situated in the midst of an advanced civilization which has required in the aggregate thousands of years for its development."

Dr. Moton said "We are fortunate that from the beginning we have had the cooperation and unselfish devotion of a host of men and women of another race representing

negroes, find ourselves in the midst of an advanced civilization which has required thousands of years for its development.

"In spite of our limited opportunities," he added, "we are measured by the same standards, we carry the same responsibilities and are expected to meet competition of larger wealth, greater numbers, more favorable opportunities and unlimited resources."

"If we survive in such a situation it must be only as we obtain for ourselves every medium and instrument of advancement possessed by those around us. By the logic of events, the negro must have every type of education to meet demands of conditions with which he is confronted."

Dr. Moton said "we are fortunate that from the beginning we have had the cooperation and unselfish devotion of a host of men and women of another race representing the finest culture and the noblest traditions of our land, men and women who have counted it a privilege to serve in the emancipation of a race from poverty and ignorance."

## WHAT ABOUT BLACK AMERICA?

*The Dawn of the Negro*  
The Thoughts of a British Visitor  
(by H. W. Peet)

I have deliberately chosen the title "Black America" for this short record of impressions of the Negro in the United States, for one of the chief things that has been brought home to me is that the Negro, first of all, looks upon himself as an American citizen. His interest in Africa is hardly more than that of the average Englishman concerning the land of the Saxon, Norman and Dane from which he has sprung. I doubt whether white America fully understands this. The Negro tried to evidence his American solidarity during the war, and such discontents as he now has—I will not seek to exaggerate them—are largely due to the fact that he feels his citizenship is not sufficiently realized.

On the other hand, there is obviously a general recognition of the arrival of many individual Negroes in cultural matters. Dr. Alain Locke, the first Negro Rhodes scholar; Dr. E. E. Just, the biologist, both of Howard University; Dr. Charles W. Johnson, the sociologist of Fisk; and

that saint of science Dr. George Carver, of Tuskegee, are accepted in their respective fields. In music, poetry, literature and the drama no one withholds praise of Mr. Paul Robeson, Mr. Roland Hayes, Mr. Countee Cullen, Mr. Walter White, Dr. Du Bois, and a score more—including some of the wonderful actors in "The Green Pastures"—because they are colored. They are accepted as artists.

Yet Dr. R. Nathaniel Dett, the accomplished composer and conductor of the Hampton Choir (which we are shortly to welcome in London) told me that at a Washington concert not long ago, an elderly lady exclaimed after watching the girls, "Why, they've all got straight legs!" He found the remark was serious. This lady's ideas of Negro girls' and women were based on her acquaintance with those reared in poverty in slavery days, among whom rickets and crooked limbs were common. She had never met an educated Negro, nor had she grasped the rapid progress of the race. I gather her ignorance is not as exceptional as it should be.

Considering that it is only a little over sixty years since Emancipation, I am astounded at the accomplishments of colored America, not only of such men as I have already mentioned and of its Booker Washingtons and its Motons, but by so many of its rank and file.

I have had many a talk with students in Negro schools and colleges and I find little difference in their outlook and interests from those of the white students. A group of girls at Atlanta University, for instance, some of whom were training as doctors or missionaries, but most as teachers, cross-examined me about India, the colour bar in England, and whether a bad or good impression of the Negro was created by jazz music. They wanted to know what American poets were read in England, what had happened to Lawrence of Arabia, and how the British Labour Party was progressing.

Everywhere there is a thirst for knowledge and education, and I admire the way in which so many of the rising generation are devoting themselves to teaching. And what wonderful schools they have!—won-

derful in the sense of the fine modern equipment. I found, for instance at Spelman College, in the multitude of courses at Tuskegee, or in the community work at Penn School, on St. Helena Island. And wonderful, too, in the way rural teachers, such as those I have seen in Alabama, Georgia, and the Carolinas, are making the most of the humble buildings and poorest equipment, and the manner they are being aided by Rosenwald Funds and Jeanes Supervisors.

The Negro will not fail the white folk who see that he receives the best education of which he is capable. And that means the best available. And I would suggest that we white folk in the Old and New Worlds would gain by further extension of the Tuskegee and Hampton spirit and method for our own sons and daughters.

The Negro is progressing fast. But I admit I cannot quite see clearly the economic situation which is likely to arise as he proves his fitness for any job. I share a little the uneasiness of Dr. Mordecai W. Johnson, President of Howard University, that thoughtful and spiritual leader of his race, who said to me, "It is not yet certain if the American people are going to make an economic class system based on race. It is still assumed that the colored man is to be left on the lowest round of the ladder. Labor Unions in general have never yet heartily received the colored man nor endeavored to organize him."

A leading white friend of the Negro race told me, "White labor must frankly recognize that it must organize all the workers on a class basis and not a race basis if a clash is to be avoided." While repudiating entirely anything like "class warfare," I believe this is profoundly true and especially true in the Southern States. The situation will be greatly eased by the ending of the present economic depression, but harmony, even in prosperity, will only be achieved by a broader outlook than at present obtains on the part of most white workers. The American Federation of Labor is sound in its maintenance of the principle of "no discrimination," but it could very well have a little more missionary enthusiasm in the matter.

the finest culture and the noblest traditions of land from the north and also from the south, men and women who have counted it a privilege to serve in the emancipation of a race from poverty and ignorance"

## MOTON TALKS ON NEGRO PROGRESS

Opportunity Must Be Utilized  
To Advance, Educator Says

WASHINGTON, March 3.—(P)—Dr. Robert R. Moton, principal, Tuskegee Institute, says if the negro is to survive the test of modern civilization, he must utilize every medium and instrument of advancement.

Speaking at exercises observing the charter date of Howard University, the negro educator said "we, as

I admire the progress in business and professional life being made by the Negro, especially those who live in the North or have migrated thither. Yet I feel the colored man is essentially a child of the sun. Just as white children reared in the tropics are usually inferior in physique and capacity to their parents, there is, I believe, a tendency for some deterioration to overtake the urbanised Negroes of coming generations, raised under cloudy skies, and chilled in spirit as well as body by the rigors of the climate. Doubtless they will adapt themselves, but at the cost, perhaps, of losing something of their spiritual gifts which many of their own leaders feel is the greatest contribution they have to give to humanity.

The religious spirit in its best sense is still strong in the Negro community. But the younger generation is questioning and searching just as are their white brothers and sisters. "To be bred at Oxford or Cambridge is not enough to make a man a minister of Christ", as George Fox truly said, but I wish there were greater evidence of more of the race giving time to study so that they may become definitely spiritual leaders and teachers.

To encourage and make possible such studies are ways in which white Christians can render great aid to the still very powerful Negro church. As a fine colored man said to me, "The Negro is a man of faith, and because of the suffering he has gone through he goes direct to the centre of faith. If he can be trained before he becomes morally confused, he should become a great infiltration of power to the whole Christian church"

I have been cheered by the work of the agricultural colleges and of such men as Mr. Benjamin Herbert of Georgia State College, and of that fine army of men and women agricultural and home demonstration agents, which should tend not merely to keep their race on the land, but to show that in agriculture not only the finest work for mankind may be accomplished, but in its progress scientifically the finest minds may be developed. And here, too, the white race must learn from the colored.

I do not want to harp on the question of race discrimination, although I have seen much to distress

as regards the exercise of the franchise is part of the larger question of American politics. Speaking as a friendly observer from another land I would suggest that the promotion by one or other of the old parties, or of a fresh party which may arise, of a far-reaching new political program would be likely to arouse such a renewed interest in politics that the votes of all citizens, irrespective of color, would be eagerly sought by the contestants for the support or defeat of the proposed measures. It would be essential, however, that the Negro question as such should not figure as a plank in any such program. He must be a citizen with other citizens.

5-21-30  
"I'm afraid a great many of my people like to be petted and treated as children. We must learn self-respect, a very successful Negro business man in Chicago remarked to me. I think he was correct. Increasingly his race is learning to have a proper conceit of itself, but the other attitude often remains. Hitherto, perhaps, the Negro has been inclined to let the friendly Northern white man be his spokesman. Now he is becoming his own. His inferiority complex (blessed phrase, which we use so glibly when we cannot explain an attitude!) has recently made him often intolerant of mixed white and black staffs at his bigger schools. But there seems a welcome change in the realization that such staffs give a unique opportunity for the races to mix and to get to know one another. But—and rightly—he asks that the white men and women shall be his co-helpers, even his leaders; yet not imposed from without, but chosen by himself. Some valiant old workers for the Negro have to learn the hard lesson that in future their part will be to learn to work with him.

When I told a lady working in the office of an organization interested in Negro education that I had been staying with Negro friends, some of whom my wife and I had been proud to entertain in our own home in London, she exclaimed, "You don't mean to say you have slept in their homes and have actually eaten meals with them? I can't understand it. Nor could I understand her. I found in those Negro homes the same books (or better, the same conversation (or better, the same interests (or wider) that I had met with in many white American homes. I realize at the back of this banning of social intercourse is primarily the fear of intermarriage. I have asked leading members of the colored race what is their attitude to this question. "The question never enters our minds," they frankly stated. And one, at least, added, "The whites look upon us as an inferior race. Well, we have our race pride. We are too proud to marry into a white race that holds such opinions." The question of inter-marriage is not one which this generation or the next need consider. When it really does arise it will have ceased to be a "problem."

Co-operation is being finely fostered by the Inter-racial Movement, and its work is one of the most hopeful activities in the United States. The permeation of the spirit it engenders will solve the Negro problem, which is as much a white as a black one. As one Negro doctor said to me, "We can't see our way through. We must live it through." And so, too, must the white race. Matters must not be forced, but the American public, and the Christian public especially, must see that there is steady

movement forward. I share the belief of Dr. Moton, expressed in a talk I had with him at Tuskegee. He said, "I believe God is making of America a great laboratory for working out through the black and the white races the great problem of human relationships."

## TIMES

RED BLUFF, CALIF.

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**NEW YORK TODAY**

New York's "black belt" in Harlem is a monument to Negro advancement in America. Here you not only see colored business genius, but intellectuals, fashion, gay amusements and night life that is much apart from the lower Broadway version, yet which is almost as popular with the white's who go there the first time for a lark, but who return because they have enjoyed themselves in the different atmosphere. Occasionally a negro celebrity—a writer or an artist—appears at one of the night clubs and there is whispered approval, and one of the black attendants apprises you of his accomplishments. Continued visits to Harlem give you a new angle on the modern negro and you find yourself interested in his constant striving for success.

Harlem is dotted with finely built churches where it's thousands of dwellers worship. Apartment houses with all modern improvements line a hundred streets. Seventh Avenue is Broadway with its colored clubs, picture places and theatres where all-negro plays are produced acted and applauded by negroes.

There are negro department stores, negro drug stores, negropostmen and police. You see finely dressed negro business men promenading with canes spats and flowers in their coat lapels. Light skinned negroes in clothes purchased in white shops downtown; Beau Brummel youths with brilliantly polished shoes and light gray felts.

They live amicably and happily. Rarely is there the commotion necessitating police action that occurs in many of Manhattan's foreign quarters. The Harlem negro is a law-abiding, earnest citizen who is more interested in the advancement of his children and the general advancement of his race.

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# Negro's Share in New Prosperity Of Southeast Is Coming Slowly; Mills Chiefly Using White Labor

## Millions for Education of Race Beginning to Bear Fruit, With Many Operating Own Farms So Well That a New 'White Problem' Is Arising

*This is the seventh article of a series about the rise of industry now bringing wealth to the old Southeast.*

By Allen Raymond

No picture of what is happening in Dixie today would be complete without the story of Negro advancement. New factories rise, and for the most part they have left the Negro out of their calculations as an immediate supply in labor. The colored man works in the Alabama steel plants. He is found in the service industries and in minor jobs in commerce.

But factory production in the South is generally a white man's field of labor, as industry follows the example set by the earlier textile mills. The Southern mills were founded to lift the poor white man, struggling against the farm competition of a race with inferior requirements of living. They have left the Negro on his farm.

Left on the farm, the Southern Negro cannot be said to have prospered. All that can be said is that he has made more progress in the last twenty years than he made in all the forty-four years prior to that, since the day of his emancipation.

Some Southern authorities believe that the Negro farmer is progressing faster than his poor white competitors. Certainly a conspicuous minority of Southern Negroes is rising steadily into literacy and higher educational standards. They are acquiring homes and modest bank accounts and a degree of economic freedom which many white men, North and South, might envy.

### Advancing on Own Merits

The rise of industry helps in this. It has brought the wealth to the Southeastern states which has enabled them to improve their schools both for white and Negro. It has brought larger markets for the Negro's farm produce. It has meant an abandonment of farms by many whites, thereby perhaps speeding the acquisition of land by the Negroes. But the principal reason for Negro advance must be found in the characters of the black men themselves.

Dr. Monroe L. Work, of Tuskegee Institute, in Alabama, collects case histories among other facts in the research

of great plantations whose owners constituted the aristocracy of this section, and during the Civil War they sent tons of food to the Confederate armies. Later, the 'country aristocracy' moved to town and its sons became merchants, lawyers, doctors and manufacturers instead of farmers.

"Now one of these fine old plantations—a place that was a social center till long after the Civil War—is bid in at auction sale by a descendant of one of those who as slaves helped make the 'glory that was,' in a day of rural magnificence."

Respect for the capable Negro farmer personally, mingled with regret for a vanished aristocratic civilization, is in the thoughts of neighboring whites who have seen phenomena like John Murphy's purchase.

There are in the Southeast today a great many less spectacular Negro accomplishments in farming than the one cited, and they slowly lift the economic level of the region's Negroes. Characteristic of Negro cabins in an Alabama district through which the writer motored, and which were pointed out to him by his Southern white host, were the cleanliness of their interiors and the visible spotless white of clothes which swayed from lines in a gentle breeze after vigorous washing. These cabins were tenant farmers' shanties and really unfit for human habitation, but such as they were their Negro owners kept them sanitary. But Southeastern Negroes don't all live in shanties.

### Many Prosperous Farmers

There is W. R. Sarratt, of Cherokee County, Ga., for instance, who owns eighty-four acres of land. His house cost him \$6,000 and is equipped with an electric lighting system. House and farm are all paid for. He paid \$40 an acre for the land, which was in a run-down condition. By taking care of his terraces, deep plowing and rotation of crops, he has brought it to a high state of cultivation. He raises his own corn, wheat, oats and meal. He has bought no flour in four years and eats wheat bread. He has bought no corn since before the World War. He keeps one cow, two mules, a tractor and a touring car.

The story of Jim Wright, colored resident of Deland, Fla., was picked up from "The Deland News," and it tells of a citrus grower, with a \$9,000 crop to move to market, increasing his acreage in a single season by seventy acres, of which he planted fifty to late Valencia oranges and twenty to tangerines.

"Jim Wright," says the Florida newspaper, "is one of the wealthiest colored residents of Florida, and all that he has he made in Deland. His first purchase of land was after the freeze of 1895. For \$300 he bought ten acres of land, half of it in a grove which had been frozen down. He paid \$50 on the purchase price and the rest in installments."

"Through hard work he made a success. He took care of what he earned and invested in real estate. In 1920 he erected the Wright Building, at the corner of South Florida and Voorhis Avenues, where he conducted a mercantile establishment. Now he has leased the building and sold the stock, and devotes all his time to citrus growing."

### Third in South Own Their Farms

Nearly one-third of the South's Negro farmers were farm owners and not

tenants in 1922, according to E. C. Branson, of the University of North Carolina. In that year the Negroes of his state had about \$110,000,000 of taxable property on the tax lists, and they paid about \$1 in every \$25 that went into the State Treasury.

"As a rule, the amassing of property by Negroes is most rapid in white counties," Professor Branson declared. "When the Negroes are thinly scattered among white majorities they feel the steady upward pull of the superior mass around them, but when they are massed in solid black areas, as in the black belt of Alabama, the superior Negroes feel the drag of their surrounding inferiors."

A table on the progress of the Negro, compiled at Tuskegee Institute, asserts that Negroes now own more than 1,000,000 farms in the nation at large, and 90 per cent of them are in the South. It is believed that some 70,000 of them now are in business for themselves, most of them in the service occupations, conducting barber shops, tailoring establishments, laundries and similar enterprises. They have their quota in the professions of law and medicine, and in cities where there are a large Negro quarter like Birmingham, can show almost every variety of commercial, financial and industrial enterprises that is found in the white communities nearby.

### 90 Per Cent Literate, Says Tuskegee

At Tuskegee Institute it is said that the race has arrived at 90 per cent literacy, but that estimate is believed among white educators of the South to be a little enthusiastic. It is pointed out, however, that national philanthropy has given to the Southern Negro advantages which have not yet been extended to the Southern poor whites in numerous remote sections.

The writer talked with a Southeastern philanthropist who has done considerable for farm education. "I can get all the money I want in the North for educating the Negroes," he said, "but it's hard to get any for educating whites who need it quite as much."

One influence making for the rapid rise of the Negroes in Dixie, it is said, has been the fact that educated Negroes find opportunities often barred to them in fields where they would like to make a reputation and money. Consequently they turn to educating their less fortunate fellows. A large percentage of every yearly crop of graduates in Southern Negro technical schools and colleges, such as Hampton Institute and Tuskegee go into the work of educating their fellow Negro.

### Millions for Education

Millions of dollars are now going annually into the education of Negroes. At Tuskegee it is said that whereas in 1910 there were only forty-seven schools in the country for the higher education of Negroes, today there are 800, and annual expenditures for Negro education have risen from \$12,670,000 to \$47,000,000. The Negroes themselves have increased their contributions for the education of their race from \$1,300,000 in 1910 to \$3,500,000.

To help the colored farmers of the seven Southwestern States there are today about 200 co-operative extension agents supported jointly by the United States Department of Agriculture and the land grant colleges of the areas. A little more than half of them are county agents, and the rest either work in the homes or in movable school supervision.

In a recent report to the Department of Agriculture, C. W. Warburton, Director of the Agricultural Extension Service, declared Negro farmers were doing more diversified farming than ever before, and that the outstanding success of the Negro demonstration agents had been in improving standards of child care, health, and sanitation in the rural areas.

As the Negro farmer pushes his way up, a "white problem" is rising in the Southeast to take the place of the "Negro problem." In any struggle for existence waged side by side by two races, the race with lower standards of existence will win unless the race with superior requirements shows superior industry, skill and intelligence. The Negro farmer of the Southeast can exist with reasonable happiness on conditions that destroy his neighboring whites, and the neighboring white farmers are often no higher in intelligence, industry and skill than the Negro. In the Southern towns men say the Negro often makes the better farmer.

### Outstripping White Farmers

As a result of this, Negro farm ownership in southern states increased between 1900 and 1910 faster than white farm ownership, by ratio varying from one and a half times as fast to seven and a half times as fast, according to community.

The war times were hard on Negro thrift. For the first time in their lives a large number, hitherto struggling, were rolling in money, and in the resultant orgy of extravagance a lot of them lost their farms, and everything else they had. But they are coming back with "normalcy," notably improving their economic status by farming, while the only hope of most of their tenant white neighbors is to be drawn into an urban mill.

# PROGRESS OF NEGRO IN N. C. LAUDED BY GARDNER IN ADDRESS

N. C. Protects Citizens

WINSTON-SALEM, June 3.—(AP)—Governor O. Max Gardner, addressing the graduating class of Winston-Salem Teachers college for negroes here Tuesday, declared that the negroes and white people of North Carolina are today working out their respective destinies in a spirit and achieving a relationship "which has already attracted to this state the attention, the interest, and the admiration of the entire country."

It was the governor's first appearance before a negro audience since his inauguration.

Briefly Governor Gardner outlined to the graduating class of negro students the changes that have come in North Carolina in the last 10 to 30 years in the attitude of the white people toward the negroes and of the great steps of advancement made by the negroes themselves.

He also called the attention of the negroes to the fact that "every right implies a duty" and that "the negro of North Carolina has an unique opportunity to assist in further demonstrating to the whole world that the two races can live together in peace and with justice to each other, each race working out the best that is in it without damage or hurt to the other."

"I welcome the opportunity to speak to you, and through you to the members of your race in North Carolina," Governor Gardner told the graduates. "Ever since I became governor I have waited for some such opportunity as this to say to your people some of the things that are in my mind and close to my heart, and which, I am sure, are today in the thoughts and hearts of every good citizen, white or colored, in North Carolina."

## N. C. Offers Opportunity

"Profoundly thrilling and significant things have been happening in connection with the recent progress of the negro race in North Carolina. I do not believe—and I speak advisedly and with all the sincerity of which I am capable—that there is today any state in the American union which, all things considered, offers the intelligent and industrious negro finer opportunities for living a full and useful life than is offered by North Carolina."

Pointing out that his time was limited, the governor said he wished to discuss what North Carolina is doing or its negro citizenship and also to point out, what, in his opinion, were reasons why thoughtful leaders of the negro race have every reason to look to the future with confidence and good cheer.

"Fundamental to all programs and to the enjoyment of all happiness is a conscientious and thorough protection by the state of life and property," Governor Gardner continued. "Order precedes progress, and liberty itself, to be enjoyed, must be limited by law. Where the law ends, tyranny begins, and the tyranny is the same, be it that of an autocrat or a multitude. If there is any single policy which the state of North Carolina has consistently held in paramount concern over a comparatively long period of years, it is that of full and complete protection of its citizens against lawlessness, with particular emphasis against crimes of mob-violence. We have not had a lynching in this state in 10 years."

The white people of the state have realized, the governor said, that there can be no such thing as "one system of justice for one race and another for the other."

This protection of the negroes, Governor Gardner said, means that the teacher may begin, on a firm foundation, the great work of training his people (negroes) to the fullest use and development of their native cultural and economic capacities.

## School Progress Made

The great progress in negro education in the state since 1900 was outlined by the governor. In 1900 he said, the value of all negro schools in the state was less than \$500,000, and in 1930 it had grown to \$18,000,000. In 1900 there were no negro high schools and in 1929 there were 115, 55 of them accredited, and the enrollment was 13,700. In 1900 there were 130,000 negro children in grammar schools and in 1929 there were 250,000. Increase in the number and fitness of the negro school teachers was also pointed out by Governor Gardner.

Tribute was paid the Rosenwald and Jeanes funds and the general education board for assistance given in this state and the south for advancement of negro education.

## Advance Shows Results

Results equally as encouraging as have been achieved in advancing education of negroes have also been scored in welfare and public health work for the race Governor Gardner said.

"This combined program embracing education, health and welfare is producing results as inspiring as they are striking," Governor Gardner said, "and in no respect are these results more plainly discernible than in the great decrease of crime among the negro population. In 1921, 68 in each 100 persons in the

state penitentiary were negroes. In 1930 only 51 per cent are negroes."

The part negroes are playing in agricultural, business and professional life of the state is also steadily increasing, the governor said.

"The situation is hopeful," he said. "Substantial progress is being made by the negroes of North Carolina in practically every field of endeavor. To them is due a very great measure of the credit for progress already achieved. And I believe the negro of the state will continue to go forward in the same spirit. I even believe that he is ready to redouble his efforts to prove his capacity for good citizenship and for progress. This he may do by taking the fullest advantage of the educational opportunities offered him, by being a law-abiding citizen, by promoting the health of his people, by cleanliness and thrift, and by equipping himself for the inevitably economic competition that he will face."

## Negro's Progress Told By Editor Of Year Book

TUSKEGEE INSTITUTE, ALA., July 3.—(Special)—Many changes in the status of the negro during the five-year period, 1925 through 1930, have been effected, according to Prof. Monroe N. Work, director of the department of records and research and editor of the Negro Year Book, who spoke to the Summer school students of Tuskegee Institute Wednesday morning.

Taking the new Negro Year Book, now in progress of publishing as a source, Prof. Work sketched briefly the advance of the negro in race relations, the arts, economics, politics and education, calling attention to negro life not only in the United States but in Africa, Europe, the West Indies and Latin America as well.

Others who addressed the assembly this week include M. H. Griffin, state Rosenwald building agent, who recounted the progress of negro education in Alabama and Dr. George Washington Carver, agricultural chemist of Tuskegee Institute, who exhibited and explained some of the many products which he has derived from the natural resources of the state.